601 [128] The following relationship words are merely listed here for completeness as it is necessary to define them in detail on a latter page.

Brother, sister:

49. pazi
50. akon
51. upi uyadeta
52. pirika
53. paruchi uyadeta
54. paruchi
55. ʾrüüiko (see discussion below)
56. yakon

Child:

57. ʾmanon (see below)
58. ʾurm (see below)
59. yentsi
60. mumun, (u)mo

Adopted child:

61. narimanga

Parent:

62. ʾpaikõi (see below)
63. papai
64. san
65. yun

Spouse:

66. ʾtamupüi (see below)
67. ʾnopüi (see below)

Grandparent:

68. ʾnoiʾ (see below, under nopui)
69. ʾtamo (see below, under nopui)

Grandchild:

70. paʾ

Nephew, niece

71. poitoru
72. patsɛ

Relatives by marriage:

73. payumu
74. payun
75. nopuyun
76. yawoiʾ -pə
77. tamõipuyun
78. yetsɛ
79. yeruiʾ

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80. paŋtsi
81. pipi

Aunt, uncle (also some relatives by marriage):

82. ʾawo (see below, under wari)
83. ʾwari (see below)
84. mui
85. wani

197 601 171 114 Etymological notes on relationship words. Comparisons of Kamarakoto relationship words with the similar Makuchi words are given in discussing relationship concepts in general on a later page. Comparison in detail with Taurepan concepts is impossible because the only reliable source, Koch-Grünberg, is in this respect inadequate since he almost never fully defines the Taurepan words. Generally his roots are recognizably the same as those I have recorded for Kamarakoto, e.g.: Kamarakoto (u)mo, Taurepan (K.-G.) (u)mu; K. tamo, T. (K.-G.) -ta:mo; K. awo, T. (K.-G.) a:uo; K. poitoru, T. (K.-G.) poitolũ; etc. Koch-Grünberg gives a few roots in Taurepan that I have not recorded in Kamarakoto: naʾnai, "older sister," moyi, "younger brother," ukeipone, "father-in-law," wa:ʾnemule, "sister-in-law." These may possibly occur in Kamarakoto, but at most they are not the usual words to express these ideas in that language. The following are a few of the more striking verbal differences between the two dialects in this field:

Taurepan (Koch-Grünberg) ayikeʾ, "older brother," and a:ʾyekeʾ, "male cousin." These appear to be forms of the same word. In Kamarakoto an older brother is rũiko or pi (uyadetə), depending on the sex of the person of reference, and a male cousin is simply called "brother" if a relationship word is used at all. rui, etc., incorporated in the Kamarakoto rũiko, is a common Carib root. I do not place ayikeʾ.

Kamarakoto paikõi "mother" (in direct address). Taurepan (Koch-Grünberg) a:mai. Forms like amai, mamai mama, etc., are widespread in Carib languages. paikõi, with slight vocalic variations, seems to be confined to Kamarakoto and a few adjacent groups of dubious tribal classification.

Kamarakoto (u)rmɛ, "son of a female." Taurepan (Koch-Grünberg) (u)lumɛ: Makuchi (Williams) (u)-n-re. Cumanagoto (Adam) (y)-ena-r. The evident equivalence of the roots -rm- and -nr- is an interesting case of metathesis (combined with the permutation m=n). It is not apparent which is the older form; -nr- appears to be more common but -rm- appears in dialects that are generally rather archaic. This word means primarily "son," of (or with respect to) his mother, and secondarily it means "child," son or daughter, of a mother, that is, it is the word used by or to a woman in referring to her children. It is thus quite distinct from the (at least) equally widespread root mure (murɛ, mulɛ, məlɛ, etc.) which means primarily "child" (son or daughter) of

a father and is usually used by males or in speaking of the child-father relationship but in Kamarakoto means "offspring" in general. It is not impossible that the two roots are connected in origin (in which case -nr- is probably older than -rm-), but they became differentiated at a very ancient period as they are distinct in almost all dialects. mure is also and more obviously related to mu, mumu, etc., a root that means "son" with respect to his father.[46]

Kamarakoto manon, "daughter of a female." Taurepan (Koch-Grünberg) ma:ˀnon, "female cousin." Makuchi (Williams) (e)-ma-non, "young, unmarried female." Here there is no question of identity or identification of the root, but the varying significance attached to it in these three dialects is interesting. Williams suggests comparison with Makuchi e-mai-non, "the first one." Despite the strong phonetic resemblance, it is hard to see a probable connection in meaning.

Kamarakoto wari. This means primarily "woman, female," but my informants also gave it as a relationship word meaning "woman's paternal aunt" or "woman's mother-in-law." Now Williams gives -awobu for "woman's paternal aunt" in Makuchi and Koch-Grünberg gives the cognate (y)auopə for "mother-in-law"[47] in Taurepan. This clearly is the special word for this particular relationship concept; lost in Kamarakoto (or at least not known to my informants — of course others in the tribe may know it as an uncommon word) and replaced by the noncommittal wari. Note, however, that the basic root-element of awobu does occur in Kamarakoto as awo, "woman's maternal uncle" or "woman's father-in-law" and in Taurepan (Koch-Grünberg) as a:uo defined simply as "uncle," but doubtless here also "woman's maternal uncle." The root is widespread in Carib, see de Goeje No. 26.

Kamarakoto tamupūi (also tamōipu- in compounds), "husband." Taurepan (Koch-Grünberg) -ti:yemu(n). Makuchi (Williams) ni-yo, -nyo. Ingariko (Koch-Grünberg) (u)tamupə. Purukoto (Koch-Grünberg) (u)nyo. For discussion see next word.

Kamarakoto nopūi (also nopu- in compounds), "wife." Taurepan (Koch-Grünberg) nopə. Makuchi (Williams) no-bu. Ingariko (Koch-Grünberg) nopə. Purukoto (Adam) (u)-peti. Galibi (Adam) puiti. Bakairi (Adam) (i)-witi.

In addition to a few rare and peculiar forms, there are in Carib dialects two general roots for "husband," -nyo and tamu + suffix -pu (and variants), of which the former is more widespread, and two for "wife," piti (and wide variants) and no + suffix -pu (etc.), of which the latter is more widespread. Even in languages in which -nyo and piti are used for "husband" and "wife," the roots tamu and no (without suffix -pu) generally occur and their usual meanings are "grandfather, old man" and "grandmother, old woman." For instance in Kamarakoto, itself, tamo (= tamu) and noiˀ (= no) have these meanings. Thus -nyo and piti (etc.) may be considered as primary roots for "husband" and "wife" and tamu + pu and no + pu as secondary or compound words with the

46, 47 [see footnotes on p. 311, category 116 – Analyst]

*197 same meanings. Some languages use both primary roots, e.g. Caribi, many
● 601 use the primary root for "husband," but the secondary for wife, e.g. Makuchi,
171 and a few Kamarakoto among them, use the secondary words for both. The Taurepan -ti:yemu(n) is decidedly aberrant. Like most others, this language does use the root tamu, in the form (u)-ta:mo, for "grandfather."

Ethnographic Words.

*192 a. Instruments for hunting and fishing.
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86. *Bow — ura:pa. Taurepan, ura:pa. Makuchi (Williams), u-ra-pa.
87. *Arrow — purau. Taurepan, pulōu. Makuchi (Williams) pə-reu.
Kinds of Arrows (for exact definitions see later pages):
88. *upalari. Taurepan, ʉpalari.
89. *pana:chika. Taurepan, pana:shika (sh as in English "ship").
90. waibakasi.
91. *tarau (literally "simple"). Taurepan, tara.u.
92. Bowstring — urapa-yeba.
93. Weapon (bow, shotgun, etc.) — rapai.
94. *Blow-gun (cerbatana) — kurai'. Taurepan kura', Makuchi (Williams) ku-ra.
95. *Blow-gun dart — kunwa. Taurepan, kunwa. Makuchi (Williams), kum-wa, kun-wa.
96. Detachable point of dart — iporosa'.
97. Twist of tree-cotton on dart — atsari-kumaːsa'.
98. Quiver for darts — mōi-yɛ.
99. Container for tree-cotton — tsimui'.
100. Dart poison (curare) — kumawara.
101. *Shotgun — alakaputsa. Taurepan (Koch-Grünberg) arakebusa. Makuchi (Williams) a[illegible]a-bu-sa. This is the obsolete Spanish word "arcabuz" = "arquebus," which was passed along with the weapon from tribe to tribe and is now the word for gun in almost all tribes of this region, regardless of affinities. (See Nordenskiöld, 1922).

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*192 102. Fish-hook — kunoi'.
*197 103. Fishing line (or any string) — yeba, also kunoi' yeba.
227 104. Fish-trap — muroi'.
105. Fish-poison (barbasco) — inɛ'.[48]
Fish-net (two kinds, described on later page):
106. *iru'. Taurepan, kari', but Koch-Grünberg gives hilu. Williams does not note the word in Makuchi but Koch-Grünberg quotes cami (kami) from a Brazilian colonist.

[48] [see footnote on p. 311, category 116 — Analyst]

643 The extent of this authority, such as it is, is most ill-defined. It does
631 not clearly and definitely extend beyond the central group of the Kamarakotos and even here many of the Indians never have practical occasion to recognize it, although none would deny it. The Kamarakotos and Kamarakoto-like Indians of the Caroní and other more remote parts are aware of the cacique only when they have occasion to visit the central group. They appear to have no cacique of their own and those that did visit the central group during our stay verbally recognized the authority of this cacique. He submits that his authority does extend widely into this outer region (with which he himself was almost entirely unacquainted until our visit) but in fact his power there is not even nominal. Even in this extremely attenuated way, it is completely false to speak of him as in authority over all the Arekunas, including those of the Gran Sabana and the Taurepánes, although this was claimed for him. The Arekunas as a whole do not have any one chief, and many of them acknowledge no authority
[619] outside their own settlements. It would be improper to speak of an Arekuna tribe, since the Arekunas are not an integrated unit, either ethnically or politically, but an agglomeration of small, physically and culturally related but quite distant groups.

562 Schomburgk speaks of (uncommon) cases of female chiefs among the
622 Makuchi. Among the Kamarakotos no woman is ever a chief, either over a
643 household or over a larger group, although otherwise women are by no means
171 treated as inferior beings.

Relationship Concepts

602 As with many primitive peoples, concepts of family relationships in Ka-
● 601 marakoto are more complex than in nations of European origin, are more spe-
114 cific, and rest on a different basis. Most vocabularies, including even the unusually fine Taurepán vocabulary of Koch-Grünberg, give an imperfect idea of these relationships. This is usually because the investigator tends to seek the Indian equivalents of the words of his own language, a system adequate for obtaining names of objects and for many other purposes but quite inadequate when, as with relationships, the concepts expressed in the two languages are
[128] far from being the same. The following carefully checked information was obtained in several different interviews by postulating many different sorts of family groups and asking what each individual in the group would call each other
[128] individually. This is a field in which an outside investigator could probably never achieve absolutely complete knowledge, at least not without many years of actual membership in the tribe, but the following account is believed to be nearly complete and essentially correct. Comparisons are made chiefly with

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Comparisons are made chiefly with Williams' Makuchi vocabulary. The Makuchi system appears to be like that of the Kamarakotos and Williams evidently understands it.

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Sibs (brothers and sisters): There is no general word for "brother," or for "sister." The relationship must be more exactly specified than it is by these generalized European concepts, which specify only the sex of the person referred to. In Kamarakoto it is necessary to specify (a) the sex of the person referred to, (b) the sex of the person of reference, and (c) their relative ages. The logical and full system thus involved is as follows:

Sex of person referred to	Sex of person of reference	Relative age of person referred to	Kamarakoto word	Makuchi word (Williams)
Male	Male	Older	rũiko	wi, rui
Male	Male	Younger	(y)akon	moyi, akon
Male	Female	Older	(u)pi uyadetə	warathato, pipi
Male	Female	Younger	pirika	pi
Female	Male	Older	paruchi uyadetə	e-na-ru, na-na, na-nan
Female	Male	Younger	paruchi	we-ri-chi
Female	Female	Older	pasi	pa-chi, tu
Female	Female	Younger	akon	akon

In both languages yakon, akon, has also a more general use to represent a collateral relative of undefined degree and (sometimes) a close friend. Several of these words are also used for relationships, especially those of cousins, which we do not but the Indians do consider to be of the same sort as brother and sisterhood.

It is evident that neither tribe is absolutely logical or complete in its classification. The Kamarakotos do and the Makuchis can apply the same word, akon,[168] to a younger sib of the same sex, i.e. to the younger brother of a male and the younger sister of a female. The Kamarakotos, but not the Makuchis, also use essentially one word for brother of a female, pirika and pi (the essential root of pirika), and one for sister of a male, paruchi, distinguishing an older brother or sister, if necessary, by uyadetə, which means an older person generally. The modified system toward which the Kamarakotos are plainly tending could thus be shown as follows:

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168 [see footnote on p. 327, category 116 – Analyst]

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Sib of the same sex	(Older	(Male	-	rūiko
	(	(Female	-	pasi
	(Younger		-	akon
Sib of the opposite sex	(Brother of a female		-	pi(rika)
	(Sister of a male		-	paruchi

This is a system that specifies whether the parties are of the same sex or not and specifies the sexes of both except in the case of a younger sib of the same sex, but that specifies relative ages only for older sibs of the same sex.

The peculiar psychological orientation or category-formation here is fairly obvious and very interesting.

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[595] Half-sibs are naturally abundant in a polygamous society like this, but the relationship is on the same footing as if both parents were the same and no special terms or concepts are involved.

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601 Parents: In referring to a parent the sex of the person of reference (the child) is
171 not taken into account and, as in European languages, only the sex of the parent is specified. There are, however, two forms of each word, one for direct address, used only in speaking to one's own parent, and the other general, used in speaking about any parent, including one's own.

	Kamarakoto.	Makuchi (Williams).
Direct address	(Father - papai	pa-pa
	(Mother - paikōi[169]	ma-ma
General	(Father - yun	(y)un
	(Mother - san	san

There are no special words for stepparents or for the wife of a father who is not the natural mother of the child concerned — these relationships are considered as if they involved natural parenthood.

Children: In referring to children the sex of both parties is specified, that is, relationship of a parent to a male child is specified as different from that to a female child, more or less as in European languages, and, unlike European languages, relationship of a father to a child is also specified as distinct from that of a mother. Of course, the question of relative age does not arise here.

169 1 [see footnote on p. 327, category 116 - Analyst]

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Sex of parent, (referred to, or the speaker).

Sex of child.	Kamarakoto word.		Makuchi word. (Williams)	
Male	Male	mumun ("my son" = umo).	mumu (umu)	mure
Male	Female	(y)entsi	enji	mure
Female	Male	(u)rmɛ	(u)-n-re	(u)-n-re
Female	Female	manon (u)rmɛ	(not given)	(u)-n-re

(u)rmɛ and its cognate (u)-n-re are both used not only specifically for the son of a mother but also for any child of a mother. Williams gives the Makuchi word manon, obviously the same as the Kamarakoto word, as meaning an unmarried female.

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[597] Adopted children, common in this society, are called narimanga (regardless of sex) but they are normally spoken to and of as if they were natural children.

Grandparents: As with parents, only the sex of the person referred to is taken into account.

	Kamarakoto.	Makuchi (Williams).
Grandfather	tamo	tamo, tatamo
Grandmother	noiˀ	no, go-go

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[888] As in most European languages, these words are also used to refer to old and (as a rule) venerated persons.

Grandchildren: In marked distinction from the specificity of most of the relationship system, no account is taken of the sex of either party in referring to a grandchild.

	Kamarakoto.	Makuchi (Williams).
Grandchild	pɨ	pa

If for some reason sex must be mentioned, it is done as for any person or animal, i.e., by using the words for "male" and "female":

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Grandson - pa-waraton, literally "grandchild-male"
Granddaughter - pa-wari, " "grandchild-female"

Aunt, uncle, parents-in-law: Aunts and uncles may be designated descriptively, e.g. papai-yakon, literally "papa-younger brother," i.e. younger brother of father. In this case, however, the concept is of relationship between the brothers, of whom one is specified, and not really the uncle-nephew relationship. In dealing more directly with this latter relationship, special words are used which depend on the sex of all three parties, that is, of the person of reference (the nephew or niece), of the parent through whom the relationship exists, and of the person referred to (uncle or aunt).

Sex of person referred to	Sex of intermediary	Sex of person of reference	Kamarakoto word	Makuchi word (Williams)
Male	Male	Male	"father" i.e. papai, yun	inton / (not given) — papai
Male	Male	Female		
Male	Female	Male	mui	tori
Male	Female	Female	awo	awo
Female	Male	Male	wani	wan
Female	Male	Female	wari	awobu
Female	Female	Male	"mother," i.e. paikŏi, san	mamai
Female	Female	Female		

[E.g. mui means "maternal uncle of a male," wari "paternal aunt of a female," etc.]

It is seen that special words are used for mother's brother (maternal uncle) and father's sister (paternal aunt) and that these are different for male and female (nephew and niece), but that for either sex a father's brother is addressed and spoken of as if he were the father, and a mother's sister as if she were the mother. This interesting classification is not merely verbal. In a sense, a paternal uncle is a father and, for instance, if a child's father dies or is away, this uncle takes the place of the father to the child in every respect. (But in Makuchi Williams does give a separate word for man's paternal uncle.)

The relationship between any person and the parents of that person's husband or wife is considered to be of the same degree as that between a person and his or her mother's brothers and father's sisters. Thus:

P M 601 171

	Kamarakoto	Makuchi (Williams)
Father of husband - woman's maternal uncle -	awo	(Not given)
Mother of husband - woman's paternal aunt -	wari	(Not given)
Father of wife - man's maternal uncle -	mui	tori
Mother of wife - man's paternal aunt -	wani	wanə

P 601 These words are (in Kamarakoto) those generally used in direct address. In speaking of the person to someone else, it is usual to be more specific and special adjectival phrases for parents-in-law are then usually used:

Father of husband - tamōipuyun (for tamupii - yun)
Mother of husband - yawoi^{9}-pə
Father of wife - nopuyun (for nopii-yun)
Mother of wife - yawoi^{9}-pə

— thus yawoi^{9}-pə is "mother-in-law" generally and a father-in-law is called "husband's father" or "wife's father" as the case may be.

P M 601 171 Nephew, niece: As with "aunt" and "uncle" the words used for "nephew" and "niece" involve not only the sex of the person referred to but also of the person through whom the relationship exists, i.e. of a parent of the nephew or niece. It would be expected that the sex of the person of reference, i.e. of the aunt or uncle, would also be involved. According to my informants this is not the case. The sex of person of reference is involved in words for "aunt" and "uncle," complimentary to those for "nephew" and "niece," and it is hinted at in Makuchi, which otherwise is rather close to Kamarakoto in these respects.

	Kamarakoto	Makuchi (Williams)
Male child of man's brother - "son," i.e.	mumun	Not given.
" " " woman's " - "son," i.e.	(u)rmɛ (?)	
Female " " man's " - "daughter," i.e.	yentsi	
" " " woman's " - "daughter," i.e.	manon (?)	
Male " " man's sister -	poitoru	Not given, but see below.
" " " woman's " -	poitoru (?)	
Female " " man's " -	patsɛ	pase
" " " woman's " -	patsɛ (?)	amu

Although Williams gives only the words for the daughter of a sister, they show a classification based on the sexes of all three persons involved. A root

P M 601 171 evidently cognate with poitoru occurs in Makuchi (Williams) i-(poi-to-rə³)-be-wai, "serve (?)," which Williams compares with pai-to, son-in-law of a male, or any subordinate young man. Whether or not this rather dubious comparison is valid, it is likely that this poi-to-ra³ is connected with Kamarakoto poitoru, which seems otherwise not to have been identified in Makuchi or related languages except in Taurepán where Koch-Grünberg gives poitolę (= poitore or poitorü) as "son-in-law" or "nephew" without the essential further specification.

P 601 Cousins: My Kamarakoto informants disclaimed knowledge of any special words for cousins. Under certain circumstances cousins would be considered as brothers or sisters and so spoken of. For instance a boy or girl calls his or her paternal uncle "father" and if the child lives with or in close association with this male's family he or she will call the uncle's children, actually cousins, "brother" and "sister," using the words appropriate as to relative age.

M 601 P 171 Of the six words given by Williams as meaning "cousin" in Makuchi, four seem to be more or less random examples of this same sort of system, e.g. a boy calls his father's brother's son (presumably younger than himself) mo-yi, which is Makuchi for "younger brother of a male." e-ru, which means "husband's sister" is also defined as a female's mother's brother's daughter. The only special word for "cousin," defined as a male's father's brother's son (for which, however, two other words are also given), given by Williams in Makuchi is -a-mi-bə. This word, curiously, is practically identical with that for fifth ("little") toe or finger. It seems very doubtful whether Makuchi, any more than Kamarakoto, really has a special nomenclature for the cousin relationship.

P M 601 171 If the sexes of all four persons concerned were considered, a complete system would involve sixteen classes, and if relative ages within each of the two generations were considered, sixty-four terms would be necessary. Needless to say, no Carib language really carries this to its logical extreme.

Husband and wife: No concept of relative age is here involved and the relationship automatically specifies the sex of both when one is mentioned, so the words have the same general limits as in European languages.

	Kamarakoto	Makuchi (Williams)
Husband -	tamupüi	ni-yo, -nyo
Wife -	nopüi	no-bu, -pə-san

Except, possibly, for adjectival differentiation when necessary, no distinction is made between the words applied to the various different wives of one man.

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●601 Other relatives by marriage: In speaking of a son- or daughter-in-law, the sex of the person of reference (father- or mother-in-law) is not considered:

Son-in-law	without a child	- payumn
	with a child	- payun
Daughter-in-law		- patsɛ

payun means the actual and payumu apparently means the potential father of one's grandchild, pa "grandchild" + yun "father."

patsɛ is the same word as for the daughter of one's sister, an equivalence analogous to using the same word for mother-in-law as for paternal aunt.

M 601 In Makuchi, Williams gives pa-se (cognate with patsɛ) for daughter-in-law, but specifies that it is used by males, and he gives pai-to (related to Makuchi (pai-to-rə, "servant," and not to Kamarakoto payun) for man's son-in-law. He does not give words used by females for a son- or daughter-in-law, although he specifies that the words given are used by males (only ?).

P 171 P 601 In speaking of brothers- and sisters-in-law the sexes both of the person of reference and of the person referred to are involved.

Husband's brother	-	pipi
Husband's sister	-	yerui'
Wife's brother	-	(y)etsɛ
Wife's sister	-	parətsi

M [60] P [171] In Makuchi, Williams does not give these words, but he does note that pi, Makuchi word for younger brother of a female, sometimes means husband's brother. The Kamarakotos distinguish the words for woman's brother, pi, pirika, from that for husband's brother, pipi.

On the other hand, the Kamarakoto word for wife's sister, recorded as parətsi, seems to be cognate with that for a man's younger sister, paruchi, and I am not sure that they are not simply pronunciations of the same word by different persons or in different contexts, but I think not.

A man calls any woman whom he knows well but to whom he is not particularly related parətsi, i.e. "sister-in-law." A woman similarly calls male friends pipi, "brother-in-law." There is no analogous word for a man's male or a woman's female friends. yetsɛ and yerui' were specifically stated not to be used in this way, and a man cannot use the word pipi or a woman the word parətsi without ridicule.

192 and full Makuchi vocabulary has no such word and the Taurepán word given by
197 Koch-Grünberg smacks of improvisation because it means simply "hand-bone."
826

194 43. This is a somewhat puzzling case that I cannot fully elucidate.
197 The root chi (or che, etc.) is widespread as is also a root pieti (or piti, pet, pe, etc.), with the same or analogous meanings. It is not clear whether there are two roots which in forms like pietsi have become confused and amalgamated, whether pi- is a prefix sometimes dropped and ti, etc., a mere variant of chi, etc., or whether the full original form was something like pietsi, pichi, and it has been condensed to chi, etc., in some combinations and in some languages. In analogy with cases like puta-ta (next word in this list), I incline to the latter view.

104 44. These are evidently vernacular Spanish transcriptions and gu-, hu-,
192 are to be read w- and z probably as in Castilian.

192 45. Adam supposes o-kiri to be a variant of the root meaning "membrum
197 virile," usually represented by words more or less near anke. The shift of meaning is plausible (cf. Ingariko in which yun "father" in almost all other dialects, means "membrum virile"), but one could wish for a little clearer evidence that it really occurred.

114 46. Koch-Grünberg, usually so careful, has confused and inadequately
601 defined these words in Taurepán. He gives murɛ, with variants, for "kind,"
197 "knabe," and "sohn," and under this as a root word he gives various combined forms of lumɛ: (= -r-mɛ) as if they were variants of murɛ. In a later vocabulary he gives (u)mɔlɛ (= murɛ) as Ingariko and umlɛ (= -mɛ) as the synonymous Arekuna for "kind" (child). Here again he is accidentally equating two distinct roots with specialized and different meanings.

47. Rather surely only a woman's mother-in-law. Koch-Grünberg seems not to have emphasized sufficiently the men and women generally use different relationship words.

226 48. This[1] is the principal fish-poison, but there are others.

192 49. Koch-Grünberg gives a Taurepán word wopa, but this is cognate
197 with Kamarakoto œapa not with the quite distinct word wapa.

104 50. hu- and gu- in these words is doubtless to be pronounced w-.
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[1] [i.e. inɛ? — Analyst]

534 171 165. Panpipes are so widespread that this omission is striking, but I can find no evidence for their occurrence anywhere in this immediate group of tribes.

482 171 166. Kamarakoto women follow the universal custom of Venezuela and adjacent regions in carrying weighty objects balanced on the head for short distances, but not for long carries as when traveling.

[114] 167. Here again Nordenskiöld's generalizations are not correct as applied to our area despite his encyclopedic knowledge and general accuracy. He considers chest-straps typical of this region and head-straps as mainly or wholly western in South America.

●601 168. yakon is the same word as akon. The y is not here used only in compounds, being part of a disjunctive form as well, but it is not consistently used to distinguish a male from a female relationship.

[171] 169. The Kamarakotos are aware of the fact that this word is peculiar to them and told me that the Gran Sabana Indians address their mothers as amai, but that this is not a Kamarakoto word.

123 674 170. Our camp with its overflowing abundance of desirable and poorly or not guarded objects must have presented an almost irresistable temptation, but on the whole the sorely tried honesty of the Indians was equal to the test. It is true that a few small objects were stolen, or perhaps appropriated would be a fairer word — in some cases it must have been confusing to the Indians to know what desirable objects, such as spent cartridges, were fair prey and what were not. In one case application to the cacique procured the return of an appropriated object with the explanation that it had been believed abandoned. At least one valuable small object, a gold pencil, disappeared permanently.

123 436 439 171. When we started trading with them, the Indians wanted no money except a few small silver coins to use as ornaments and they complained that a previous party had wanted to pay them in money, which was useless to them. When they eventually learned the value (to us) of Venezuelan coins and that they could spend the coins with us for goods of real value, they gladly accepted them. It was not uncommon for an Indian worker to ask for his pay in silver and then to reappear in an hour or so and spend it all for trade goods, which he could have had in the first place without using the money. This developed into a delightful game amusing to everyone but our paymaster. See Fig. 74.$\frac{1}{\lambda}$

$\frac{1}{\lambda}$ [For Fig 74, see p. 228a, category 116 — Analyst]